CONFIDENTIAL.]

No. 52 of 1897.]

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 25th December 1897.

CONTENTS:

Page.

I.—Foreign Politics.

Nil.

II.—Home Administration.

(a)—*Police*—

An unidentified dead body in the Mymensingh district 1107
Collection of the chaukidari cess in a village in the Burdwan district ... ... *ib.*
Mr. Ryland, District Superintendent of Police, Backergunge ... ... *ib.*
A cooly case ... ... *ib.*
Police oppression in the North-Western Provinces 1108

(b)—*Working of the Courts*—

The Deputy Magistrate of Jamalpur in the Mymensingh district ... ... *ib.*
The Subdivisional Officer of Kishoreganj ... *ib.*
Illegal extortions of fines 1109
Court-fees not procurable at Kaliganj in the Khulna district ... ... *ib.*
The Privy Council in the Tilak case ... ... *ib.*
Selection of jurors in the mufassal ... ... *ib.*
Politics in the press trials ... ... *ib.*
The rejection of Amba Prasad's appeal and politics in the sedition trials 1110

(c)—*Jails*—

Mr. Tilak 1111
The jail experiences of the editor of the *Hitavadi* 1112
A prayer for Tilak's release 1113

(d)—*Education*—

The officiating Principalship of the Patna College ... 1114
Dr. Martin ... ... *ib.*
A comparison between Indian and English schoolboys ... ... *ib.*

(e)—*Local Self-Government and Municipal Administration*—

Nil.

(f)—*Questions affecting the land*—

The true cause of the Indian cultivator's poverty ... *ib.*

(g)—*Railways and communications, including canals and irrigation*—

Nil.

Page.

(h)—*General*—

The Government's suspicion and treatment of its Indian subjects 1115
Constitution of the Plague Commission ... 1117
The Plague Commission ... ... *ib.*
The Natus 1118
House allowance for native signallers ... ... *ib.*
Suggestions in connection with the plague hospital in Calcutta ... ... *ib.*
The Postal Superintendent of Mandalay ... *ib.*
Lord Elgin 1119
The new Plague Regulations ... ... *ib.*
The Natu Brothers 1120
The Plague Commission ... ... *ib.*

III.—Legislative.

The Criminal Procedure Bill ... ... *ib.*
A legal provision required for the worship of village gods 1121
The Criminal Procedure Bill ... ... *ib.*
The Criminal Procedure Bill ... ... *ib.*
The proposed amendment of the sedition law ... 1122

IV.—Native States.

Nil.

V.—Prospects of the Crops and Condition of the People.

Distribution of relief in Chittagong 1124

VI.—Miscellaneous.

The coming Congress ... ... *ib.*
The *Englishman's* defiance of Government ... *ib.*
The happiness of the Indian people under Mussalman and English rule compared ... ... *ib.*
The *Amrita Bazar Patrika* on the Congress ... 1126
Mr. Stevens 1127

Uriya Papers.

The Criminal Procedure Bill 1128
A dispensary established in Kendrapara by the late Raja Digambur Mitra's grandsons ... ... *ib.*
Manufacture of *Panga* salt in Orissa ... ... *ib.*

Assam Papers.

Nil.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	BENGALI.	**CALCUTTA.**			
	Weekly.				
1	"Bangavasi"	Calcutta ...	20,000	18th December, 1897.	
2	"Basumati"	Ditto ...	.....		
3	"Hitaishi"	Ditto ...	800	21st ditto.	
4	"Hitavadi"	Ditto ...	About 4,000	17th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,250	18th ditto.	
6	"Sahachar"	Ditto ...	About 500	15th ditto.	
7	"Samay"	Ditto ...	3,000	17th ditto.	
8	"Sanjivani"	Ditto ...	3,000	18th ditto.	
9	"Som Prakash" ...	Ditto ...	800	20th ditto.	
10	"Sulabh Samachar" ...	Ditto ...	.....	18th ditto.	
	Daily.				
1	"Banga Vidya Prakashika"	Ditto ...	300	17th, 18th, and 20th to 23rd ditto.	
2	"Dainik-o-Samachar Chandrika."	Ditto ...	1,000	16th and 19th to 23rd ditto.	
3	"Samvad Prabhakar" ...	Ditto ...	1,132	17th, 18th, and 20th to	
4	"Samvad Purnachandrodaya"	Ditto ...	200	22nd, and 27th ditto.	
5	"Sulabh Dainik" ...	Ditto ...	Read by 3,000	20th to 23rd ditto.	
	HINDI.				
	Fortnightly.				
1	"Marwari Gazette" ...	Ditto ...	.....	12th ditto.	
	Weekly.				
1	"Bharat Mitra" ...	Ditto ...	2,000	16th ditto.	
2	"Hindi Bangavasi" ...	Ditto ...	10,000	20th ditto.	
	PERSIAN.				
	Weekly.				
1	"Hablul Mateen" ...	Ditto ...	500	20th ditto.	
	URDU.				
	Weekly.				
1	"Darussaltanat and Urdu Guide."	Ditto ...	310	16th ditto.	
2	"General and Gauhariasfi"	Ditto ...	330	17th ditto.	
	Tri-weekly.				
1	"Nusrat-ul-Islam" ...	Ditto ...	.....	17th ditto.	
	BENGALI.	**BURDWAN DIVISION.**			
	Fortnightly.				
1	"Pallivasi" ...	Kalna ...	.....		
	Weekly.				
1	"Bankura Darpan" ...	Bankura ...	500		
2	"Bankura Hitaishi" ...	Ditto ...	.....	18th ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	250		
4	"Chinsura Vartavaha" ...	Chinsura ...	620		
5	"Education Gazette" ...	Hooghly ...	1,280	17th ditto.	
	BENGALI.	**PRESIDENCY DIVISION.**			
	Weekly.				
1	"Murshidabad Hitaishi" ...	Murshidabad ...	696	15th ditto.	
2	"Pratikar"	Ditto ...	603	17th ditto.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	URIYA.	ORISSA DIVISION.			
	Weekly.				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	.....	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	190	11th November, 1897.	
3	"Uriya and Navasamvad" ...	Ditto ...	309	10th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	480	13th ditto.	
	HINDI.	PATNA DIVISION.			
	Monthly.				
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	Weekly.				
1	"Aryavarta"	Dinapur ...	1,000		
	URDU.				
	Weekly.				
1	"Al Punch"	Bankipur ...	500	17th December, 1897.	
2	"Gaya Punch"	Gaya ...	400	13th ditto.	
	BENGALI.	BHAGALPUR DIVISION.			
	Fortnightly.				
1	"Gaur Varta" ...	Malda ...	.....		
	BENGALI.	RAJSHAHI DIVISION.			
	Weekly.				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	8th ditto.	
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180	.....	This paper is not regularly published for want of type.
	HINDI.				
	Monthly.				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	700		
	BENGALI.	DACCA DIVISION.			
	Fortnightly.				
1	"Faridpur Hitaishini" ...	Faridpur ...	.....		
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315	14th ditto.	
	Weekly.				
1	"Barisal Hitaishi" ...	Barisal ...	.....	17th ditto.	
2	"Charu Mihir" ...	Mymensingh ...	900	18th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	19th ditto.	
4	"Sanjay"	Faridpur ...	.....	17th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	18th ditto.	
	ENGLISH AND BENGALI.				
	Weekly.				
1	"Dacca Gazette" ...	Dacca ...	500	20th ditto.	
	BENGALI.	CHITTAGONG DIVISION.			
	Fortnightly.				
1	"Tripura Hitaishi" ...	Comilla ...	.....		
	Weekly.				
1	"Sansodhini"	Chittagong ...	120	17th ditto.	
	BENGALI.	ASSAM.			
1	"Paridarshak-o-Srihattavasi"	Sylhet ...	.....		
2	"Silchar"	Silchar, Cachar ...	.....		

II.—Home Administration.

(a)—*Police.*

An unidentified dead body in the Mymensingh district.

A correspondent of the *Charu Mihir* of the 13th December complains that the Mymensingh police has not taken much pains to identify the dead body which has been lying in the Barian river in Krishnapati near Dhopakandi, within the jurisdiction of the Gopalpur thana. Some time ago one Mohim Chandra Deb, son of Raj Kisor Deb of Simla, disappeared from his house, and it was rumoured that he had been murdered. It ought to be ascertained whether the dead body is not that of the missing young man.

Charu Mihir, Dec. 13th, 1897.

Collection of the chaukidari cess in a village in the Burdwan district.

2. A correspondent of the *Samay* of the 17th December complains that the collecting panchayet of Chinchura, a village in the Raniganj subdivision of the Burdwan district, acts with great unfairness in the collection of the chaukidari cess. He collects less than the assessed cess from those to whom he is related or with whom he is connected by interest, whilst he collects more than the assessed cess from others. The following statement will illustrate this :—

Samay, Dec. 17th, 1897.

Persons who have been made to pay more than the assessed tax.	Assessed tax (*Sravan—Ashin* quarter).	Amount collected.
	Rs. A.	Rs. A.
Manu Kamarni	0 6	0 9
Akshay Gorai	1 14	2 4
Banwari So	0 6	0 9
Isan Gorai	0 3	0 6
Khudiram Kundu	1 14	2 4
Durga Charan Gorai	1 14	2 4
Manu Mairani	Nil.	0 3
Madhu Gorai	1 14	3 0
		+ fine 3 0
Saroda So	0 12	1 8
		+ fine 1 8

Persons who are connected with the panchayet and have paid less than the assessed tax.	Amount assessed.	Amount collected.
	Rs. A.	As. P.
Kalpa Chatterji	0 6	3 9
Isan Chatterji	0 3	2 3
Laghu Ghosal	1 2	12 0
Kulada Mukharji	0 6	3 0
Bhusan Mukharji	0 6	4 6
Ramu Ghosh	1 2	12 0
Sarada Pain	1 2	12 0
Bhogi Mairani	0 3	1 6

The collecting panchayet commits various other oppressions on the people.

Mr. Ryland, District Superintendent of Police, Backergunge.

3. The *Barisal Hitaishi* of the 17th December praises Mr. Ryland, District Superintendent of Police, Backergunge, who is under orders of transfer to Raniganj, for his unfailing sense of duty and his remarkable ability in bringing a large number of thieves and dacoits to justice and keeping all badmashes in the district in check. Backergunge is now quiter as regards crime than it was before Mr. Ryland came here.

Barisal Hitaishi, Dec. 17th, 1897.

A cooly case.

4. The *Sanjivani* of the 18th December has the following :—

We are not enemies of the tea industry, because we know that it has brought millions of acres of land in Assam under the plough, and has been one of the means of increasing the wealth of the country. But we can no longer tolerate the abuses connected with the recruitment of coolies for the tea-gardens. It is the cooly law which is the root of all evil. There is no law for the recruitment of coolies to be employed in the tea-gardens in Darjeeling, Jalpaiguri, the Bhutan Duars and Chittagong. Nor is any binding contract necessary either in the case of coolies who go to construct roads in the impenetrable Lushai country, or in the case of the coolies who come from Bombay to work on railways in Sylhet and Cachar. Why, then, should a law be necessary for Assam coolies alone? We

Sanjivani, Dec. 18th, 1897.

have had enough of cooly oppression, and the Indian tea one drinks is now deeply dyed with human blood. It is time Government repealed the Assam cooly law. The absence of a law binding coolies to remain in the tea-gardens may be prejudicial to the interests of licentious and high-handed tea-planters, but will in no way affect honest planters.

Here is a most pitiful story of a cooly. One Kusa Chandra Mitra, a son of Babu Kedar Nath Mitra, a resident of the Hooghly district, has written from the Behara tea-garden, post-office Nimligor, district Sibsagar, to one of his brothers informing him of the manner in which one Bhut Nath, an acquaintance of his, fraudulently sent him up as a cooly to Assam, and asking him for Rs. 20 to enable him to return home. He complains that if he is not soon enabled to leave the place where he is, he will die from hard labour and insufficient feeding.

Here is an educated young man of a respectable family compelled to work as a tea-garden cooly, owing to the fraudulent practices of an *arkati*. The man Bhut Nath took him from Calcutta to Goalundo on the pretext of taking him to the temple of a god. At Goalundo he was taken on board the steamer on the same pretext. And when the length of the steamer journey roused Kusa Chandra's suspicion, he was confined in a cabin and detained there for seven days.

We have wired to Mr. Cotton about this young man. It is hoped that the Chief Commissioner will take pity on him and his sorrowing relatives and order his release.

HINDI BANGAVASI, Dec. 20th, 1897.

Police oppression in the North-Western Provinces.

5. The *Hindi Bangavasi* of the 20th December says that it is a matter of satisfaction that Sir Antony MacDonnell is carefully watching the proceedings of the Gorukhpur case in which the police has charged the widow and a niece of the late Maulvi Karim Khan with poisoning him. It is expected that light will be thrown upon the habitual high-handedness of the North-Western Provinces police in the course of the hearing of the case, and that Sir Antony MacDonnell will put a stop to police oppression in his province.

(*b*)—*Working of the Courts.*

CHARU MIHIR, Dec. 13th, 1897.

The Deputy Magistrate of Jamalpur in the Mymensingh district.

6. The *Charu Mihir* of the 13th December says that for a long time bad reports have been in circulation regarding Maulvi Ahmad, Deputy Magistrate of Jamalpur, in the Mymensingh district, and the people of Jamalpur seem to have lost all faith in him as a judicial officer. When people have been speaking ill of the Maulvi persistently for so long a time, it is necessary, for the sake, at least, of the Maulvi's reputation, that an enquiry should be held into the matter. Mr. Harris may learn a good deal from the principal residents of Jamalpur. It is strange that the authorities have been indifferent in such a serious matter as this.

HITAVADI, Dec. 17th, 1897.

The Subdivisional Officer of Kishoreganj.

7. The *Hitavadi* of the 17th December is somewhat surprised at the clemency which Government has shown to Maulvi Abdus Samad, Deputy Magistrate of Kishoreganj. Not one of the charges found against the Maulvi is light or trivial. It is not easy to believe that justice has been impartially administered by a man who has misappropriated public money in various ways; but Government, though finding him guilty of misappriation of public money, gives him credit for fair efficiency as a Subdivisional Officer.

Government, it is true, has expressed dissatisfaction with the Deputy Magistrate's conduct, but by praising his efficiency at the same time, it has shown that its dissatisfaction is not serious. This decision of Government has convinced us that misappropriation of public money by a public officer is not so serious an offence as we once supposed it to be. A simple expression of dissatisfaction would seem to be a severe punishment for the charging by a public officer of more than the expenses actually incurred by him. It is for lawyers to say whether a private individual would not have been punishable under the Indian Penal Code for such conduct. We are sorry not so much for this display of kindness by Government as for the fate of those who are placed under an officer with such a vague notion of the distinction between *meum* and *teum*? Whether

the charges against the Maulvi were prompted by malice or not is quite immaterial. The material point is whether they are true. No one in the mufassal will venture to complain against guilty public officers if they are so leniently dealt with. Government will probably consider transfer a sufficient punishment in this case, but the public expect a more severe punishment in such cases.

This hated and detestable officer should be promptly transferred, for his prestige in Kishoreganj is gone.

8. The same paper complains that endeavours are publicly made by the mufassal police to recover from persons, who have already undergone imprisonment in default of payment of fine, the fines which they were sentenced to pay. A correspondent writes that the police is in this way endeavouring to recover from one Manmatha Chakravarti a fine of Rs. 300, ordered by the Judge of Burdwan on appeal, although the man has already undergone imprisonment in default of its payment. The writer is collecting instances of such extortion. The particular *zulm* complained of by the correspondent should be remedied.

HITAVADI, Dec. 17th, 1897.

Illegal extortions of fines.

9. A correspondent of the same paper says that court-fees are not procurable from the stamp-vendors at Kaliganj in the Khulna district. The result is that many who bring documents for registration in the expectation of obtaining court-fees from them have to come away disappointed.

HITAVADI.

Court-fees not procurable at Kaliganj in the Khulna district.

10. The *Sanjivani* of the 18th December has the following:—According to the *Manchester Guardian*, the Lord Chancellor rejected Tilak's application with the following remarks:—

SANJIVANI, Dec. 18th, 1897.

The Privy Council in the Tilak case.

"There is nothing in Mr. Justice Strachey's summing up which in their Lordships' opinion calls upon them to indicate any dissent from or necessity to correct what is therein contained, looking at the summing up as a whole and looking at each part of what was said by the light of what else was said." Mr. Justice Strachey's interpretation of the word 'disaffection' has therefore been upheld by the Privy Council, and will guide all courts in future. Henceforward, therefore, whoever fails to feel affection for the Government will be liable to punishment as a rebel. Is not this a terrible law? It obliterates all difference between Russian rule and the civilised British administration. Political agitators in India will now have either to keep themselves quiet or to do their work without fearing imprisonment. Newspaper writing, too, will be a work beset with danger.

11. The *Hitaishi* of the 21st December says that if care is taken to appoint competent persons as jurors in the mufassal, no harm will be done by the exemption of pleaders and mukhtars from liability to serve as jurors. It seems, on the contrary, desirable in the interests of parties that pleaders and mukhtars should not be allowed to serve as jurors or Honorary Magistrates. Government had probably this in its mind when it directed the exclusion of the legal profession from the jury list in the mufassal. Where other competent men cannot be had in sufficient numbers to make up a jury list, the services of respectable Government pensioners can be put into requisition. These gentlemen have both leisure and experience, and they ought to help in the administration of justice in their own country. They would, moreover, make far better jurors than ignorant shopkeepers and tradesmen.

HITAISHI, Dec. 21st, 1897.

Selection of jurors in the mufassal.

12. The *Dainik-o-Samachar Chandrika*, of the 21st December, has the following:—

DAINIK-O-SAMACHAR CHANDRIKA, Dec. 21st, 1897.

Politics in the press trials.

Tilak's punishment is in a large measure due to English party politics. It is not we who say this, but the London *Daily News*. The London *Daily News* was surprised at Mr. Justice Strachey's interpretation of the law of sedition, and it is still more surprised to see the Lord Chancellor sit on the bench with other judges of the Privy Council to hear Tilak's application for special leave to appeal. The Lord Chancellor is a member of the Cabinet, and as a colleague of Lord George Hamilton, who must have consulted him before ordering the press prosecutions, he was not likely to be an impartial and unprejudiced judge of the question. The *Daily News* connects English

party politics with the procedure adopted in the hearing of Tilak's application, and its surmise does not seem to be entirely unfounded.

The executive and judicial functions are still intimately combined in this country, and politics does not infrequently play an important part in the administration of justice. In the recent press prosecutions politics was a factor: all the judges had evidently an eye to politics; the tenor of their judgment was the same in all the cases. The whole affair was, in fact, made to assume a political significance. The procedure adopted in the trial of most of the cases was extraordinary. The trial was, in most of the cases, conducted before a full bench, and in almost all of them the Chief Justice presided. The hearing of Tilak's application by the Privy Council did not form an exception to this practice. Even in the hearing of the appeal of Amba Prasad, which was admitted by Mr. Justice Blair, the Chief Justice took a leading part. From what Mr. Justice Blair said everybody had expected that he would not accept Mr. Justice Strachey's interpretation, but Sir John Edge came in and practically upheld the ruling of the Allahabad High Court; Sir John Edge even went the length of declaring that the punishment inflicted on Amba Prasad was entremely light. Perhaps nothing but transporation for life would have satisfied His Lordship. We do not know whether in the hearing of Tilak's application all the Judges of the Privy Council agreed with the Lord Chancellor. The *Daily News* says that no difference of opinion was expressed; but even if there had been a difference of opinion, the Lord Chancellor's opinion would have prevailed. This is the reason why the *Daily News* objects to the Lord Chancellors sitting with the other Judges to hear the application—a practice which was rather unusual. For our part, we were really surprised to see the Chief Justices taking a leading part in the trial of the sedition cases, and our surprise was enhanced when we saw the Lord Chancellor taking the leading part in the hearing of Tilak's application.

The *Pioneer* fell foul of Mr. Asquith because he took Tilak's brief. If our contemporary had a grain of impartiality, he would have blamed Lord Halsbury and the Chief Justices of the Bombay and Allahabad High Courts, and not Mr. Asquith. Mr. Asquith was once Home Secretary, but he is out of office and out of pay now, whereas Lord Halsbury is in office and will be entitled to pension when out of office. He is, moreover, a leading member of the Cabinet, and is a Conservative himself. He was not likely to be an unprejudiced judge in a case in which Lord George Hamilton, his colleague in the Conservative Cabinet, was virtually the prosecutor. But such is the impartiality of the *Pioneer* that it blames not Lord Halsbury but Mr. Asquith!

We are not sorry to see the Government triumph in the trial of the sedition cases. We well know that it has the right as well as the power to vanquish its weak subjects, but we cannot but feel that the press prosecutions would not have ended so disastrously if party politics had had nothing to do with them—if, in short, the Liberals had not espoused the cause of the Indian journalists proceeded against and thereby goaded the Conservative Ministry to hold their ground and persist in their policy at all costs.

DAINIK-O-SAMACHAR CHANDRIKA, Dec. 22nd, 1897.

The rejection of Amba Prasad's appeal, and politics in the sedition trials.

13. The *Dainik-o-Samachar Chandrika* of the 22nd December has the following:—

In hearing the appeal of Amba Prasad, editor of the *Jame-ul-Ulm*, Sir John Edge raised many questions. The *Jame-ul-Ulm* published a statement to the effect that seven hundred Musalmans were killed in the Calcutta riots. Sir John Edge considered Amba Prasad guilty of sedition for making this statement. In his opinion, a paper which could publish such a false statement might go to the dogs. The statement, it appears, astounded the Chief Justice of the Allahabad High Court, and the *Amrita Bazar Patrika* reports that according to His Lordship's belief and conviction not one Musalman was killed in the riots, the meaning being that in Sir John Edge's opinion, the statement was entirely a fabrication of the *Jame-ul-Ulm*. The *Patrika's* report comes to us as a surprise. Not one Musalman killed in the Tala riot! Why, even according to the official report there were some deaths, and the *Englishman* put the number killed at several hundreds. It is also the impression of many that the *Times'* Calcutta correspondent reported to that paper that several hundreds had been killed in the riots. The *Dainik* was the first to contradict the statement published in the *Englishman*,

being afterwards followed by many other papers. By making an enquiry at the *Englishman* office, Sir John Edge could have easily ascertained the fact that many Anglo-Indian papers had written of hundreds of deaths in the riot. At any rate, the statement published in the *Jame-ul-Ulm* need not have surprised Sir John Edge. His Lordship ought not at least to have held Amba Prasad Singh responsible for the publication of the statement.

Next comes the statement published in the *Jame-ul-Ulm* that fifty thousand people died of starvation in the Central Provinces during the late famine. In Sir John Edge's opinion, this statement too was a seditious statement and nothing but a seditious statement. No official report on famine mortality in the Central Provinces has yet been published, but heavy famine mortality in that part of the country was talked of both in this country and in England. Even Christian Missionaries spoke of a heavy famine mortality, and the Secretary of State in his explanation in the House of Commons referred to the Central Provinces. It certainly reached Lord George Hamilton's ears that there *was a rise* in the death-rate in the Central Provinces. We would not have had anything to say on these unpleasant topics, if Sir John Edge had not referred to them. But when he has raised the question, we must tell him that he ought to have read and known all that was said and written about the famine in the Central Provinces. At one time the number of deaths from starvation in that province was placed at a lakh. The *Jame-ul-Ulm* spoke of only half a lakh. We do not say that fifty thousand people actually died of starvation in the Central Provinces, but we say that it was in the Central Provinces alone that there were many deaths from starvation during the late famine, and it was famine mortality in *that province* that was widely talked about in the country. Sixty lakhs of people died in the Madras famine which was not so widespread as the late famine, and Sir John Edge need not, as it were, 'have dropped from the clouds' when he heard of fifty thousand people having died in the Central Provinces. But everything is possible in Sir John Edge. If he could believe that not one man was killed in the Calcutta riots, why should he not believe that there was no death from starvation in the Central Provinces during the late famine?

In the opinion of the *Pioneer* the late press prosecutions have borne good political fruit—good political fruit which acquired ripeness in the rejection of Tilak's application by a full bench of the Privy Council. Many people even in England, however, have not been satisfied with these good political fruits. Political considerations should not play a part in the administration of justice. The *Pioneer* may be glad at the association of politics with the administration of justice, and his Tory friends in England also may. But the Liberal papers have been extremely dissatisfied with the results of the press prosecutions, and have been thrown into anxiety. It will not bode good to the State if political considerations enter into the administration of justice. The world has a firm confidence in the impartiality of British justice and British Judges are everywhere looked upon as justice incarnate. If the association of political considerations with the administration of justice—a fact of which the *Pioneer* seems to be so glad—be true, then must we say that the sanctity of British justice has suffered. And the loss of this sanctity does not bode good to British rule. What appears to be good to the *Pioneer* appears to be bad to the London *Daily News* and others. It will be a great regret if the surmise of the *Pioneer* and the *Daily News* be true. It will be a great regret if it is true that even British Judges have come to be influenced by political considerations. The *Pioneer's* remarks have astonished us, for we have always had a firm and unflinching confidence in the independence and impartiality of the British Judges.

(c)—*Jails.*

14. The *Sahachar* of the 15th December says that every means of getting Tilak out of jail through the intervention of the Appellate Courts has been tried and has failed. In the meantime, Tilak is reduced in health and may not improbably die there an untimely death. The only means for his release now is to pray mercy of the Government on his behalf. Supposing he was guilty, the disgrace and hardship he has already suffered has been sufficient punishment for his crime. Now

Mr. Tilak.

SAHACHAR, Dec. 15th, 1897.

that the prestige of the law has been vindicated, Government can have no objection to either releasing Tilak, or, if that be out of the question, treating him as a misdemeanant of the first class.

HITAVADI, Dec. 17th, 1897.

15. The editor of the *Hitavadi* continues the narrative of his jail experiences in his issue of the 17th December: –

The jail experiences of the editor of the *Hitavadi*.

A few days before the admission of Magbul Shaikh into hospital, a prisoner named Bhagavanchandra Kar was admitted into hospital at night (5th April). His number was 1928B. A recital by a prisoner then employed in hospital work of the way in which this poor man was treated for coming to hospital at night moved me greatly. This man had begun to be struck with internal paralysis, and it is difficult to convey an idea of the cruelty which was involved in rebuking him. But I have no means of proving this rebuke and oppression, and I was not an eye and ear-witness of it. I have no right to say more than that I heard of it from other prisoners and that I believe it.

I shall also refer here to a subsequent death. This was the eighth and (including hanging) the ninth death in the prison during this year. The name of the deceased man was Bharat Kahar. His number was 2810B. He was admitted to hospital on the 28th May as a patient suffering from slight fever. After he had been kept in hospital for a few days, he was released with the remark, "Cured, let him be put on the convalescent gang." But though reported as cured on the 4th June, he was not really cured. He himself told me that he had not yet perfectly recovered, and yet was being driven out. I advised him to make a representation to the medical officer, but do not know whether he did so. I learnt from him that the Doctor Babu had driven him out with sharp rebukes. But alas! I did not know at the time of the conversation that the man was suffering from bronchitis. At 2 P.M. next day, the 5th June, the man had fever with a temperature of 103°, at 10 P.M. he began to spit blood, and at 3-30 A.M. to vomit it. He died at 4 A.M. When I went for weighment on 6th June, I learnt from the convict watch referred to above, that labels were being attached to phials according to false prescriptions, the object being to let the medical officer and others know that there was proper medical treatment. I was astonished at what I saw and heard.

It is my firm belief that the death of Miyajan Biswas, too, was due to improper medical treatment. This poor fellow was removed to the Presidency Jail from the Nadia Jail. His number in Calcutta was 2967A. He was under a sentence of imprisonment for $7\frac{1}{2}$ months, and his health was middling. He was admitted to hospital on the 11th May. He had a slight attack of fever. His brain was at first heated by the administration of too much quinine. He was then subjected to cooling processes to an undue extent. This brought on pneumonia of which he died. Alas! this unfortunate man, who was sentenced to imprisonment for only seven-and-a-half months, could not get out of jail. He was only 25 years of age.

There is no one to take note of the large number of deaths that take place from want of proper food and from improper treatment. Prisoners have no hope that any body will make any enquiry into deaths that are overlooked as deaths from natural causes.

Complaints against the Native Doctors and about the method of treatment are nothing new in the jail. The noble-minded Babu Jadulal Mullick wrote as follows on page 222 of the visitors' book for 1888:—

"I am sorry to find complaints from many of the prisoners against the Native Doctor who, they say, instead of paying proper attention in hearing their complaints, hurriedly jumps into the conclusion that the complaints are false. On this certificate the prisoners lose their marks far from being properly treated." (26th March 1888.)

On this the Superintendent, Mr. Donaldson, remarked as follows:—

"In the absence of any specific complaint preferred to and recorded by an official visitor, my instructions are that no observation need be made."

Need anybody be told why prisoners do not make any complaint under these circumstances?

On the 5th April the Inspector-General of Jails came to visit the jail. As a result of his inspection some improvement was ordered in the food of the

prisoners. The Medical Officer increased the food allowance of hospital patients and made several orders about the health of the prisoners.

The following order was issued:—

"FOR CONVICTS IN GOOD HEALTH.

5th April 1897.—Potatoes 1 chitak, onions ½ chitak, green vegetables 1½ chitak, such as data sag, jhinga, brinjal, plantain, kadoo, &c.; *red pumpkin should not be supplied.*

F. O'K.

"To the Jailor for compliance.

P. D.

Will be carried out.

D. S."

An improvement was thus ordered in the ration, but no one found those articles supplied in practice. Indeed, no one found at meals any perceptible trace of the vegetables ordered to be supplied. There can, however, be no doubt that greater caution began to be observed from the time of the Inspector-General's visit.

Knowing that the Inspector-General would come, I awaited his arrival dressed in *choga* and *chapkan*. He came up to me and examined my ticket. Hearing that I worked, he remarked that my food allowance should be increased. It need hardly be said that no officer made any effort to carry out this order.

I now desired very much to inform the Inspector-General of several matters, but a slight reflection convinced me that I should wait for a more suitable time and place. The jail regulations require prisoners without labour, too, to be divided into the two classes, A and B. Those who are imprisoned for bad livelihood are included in class B and have to live apart. I have already remarked that this rule is a dead-letter. There is another rule to the following effect among the rules posted up in the Presidency Jail:—

"17. During the day (unless any elect to work) they will remain in a ward set apart for the purpose, to which there is a large airy verandah. They will be allowed to promenade in the verandah when they wish to, and will also be allowed to lie down and sleep there, except when required to attend parades or exercise."

It would have been well to point out to the Inspector-General the close hole in which prisoners without labour are cooped up after meals. But the Inspector-General came before meal time and could not, therefore, see the place.

I was now dwindling in weight still more. An allowance of half a seer of milk was, therefore, ordered for me. I could not so long attend to the subject of milk. I now learnt that pure cow's milk is allowed to weak and sickly favoured prisoners. But many prisoners for whom no such allowance is ordered and officers of other sorts get milk. All these persons cannot get milk, if unadulterated milk is supplied to those for whom milk is ordered. The measure of milk has, therefore, to be maintained by the addition of filtered water. Half a seer of such milk was allowed to me, and when I lost weight still more, I was allowed such milk up to a seer.

16. The same paper writes as follows:— HITAVADI. Dec. 17th, 1897.

A prayer for Tilak's release.

We do not ask Government to show any special favour to Tilak. We ask the authorities to show him only such favour as has been shown to many, and as is not against rule or law. Tilak is getting thinner every day, and it is impossible that he should be able to hold out for a year and a half in this way. We have no hesitation in saying that to release Tilak under these circumstances would be no abuse of the power of doing mercy.

Tilak's release can also be prayed for under the rules for the remission of the sentence of prisoners suffering from ill-health. Government can easily release such a prisoner. Granting that Tilak is guilty, his offence is a political one; and it would not be improper to have regard to his official dignity, position, influence, education and connections. Government is not certainly vindictive.

Why should it then hesitate to save the life of a distressed person by a display of clemency?

We ask Government to release Tilak, not because he is guilty, not because he has been punished, not because he is oppressed. We pray for his release because he is getting weaker and weaker and because it is doubtful whether he will be able to hold out. When Government sees that Tilak may die in jail, and that his life can be saved by releasing him, it will do an act of kindness and at the same time uphold the dignity of the law by releasing him under section 504, clause (*c*) of the Jail Code. It is not then too much to ask for his release.

(*d*)—*Education.*

SANJIVANI, Dec. 18th, 1897.

The Officiating Principalship of the Patna College.

17. The *Sanjivani* of the 18th December says that the new scheme of the Education Department is responsible for the anomaly which has led to the appointment of Mr. Wilson to the Officiating Principalship of the Patna College in supersession of the claims of Mr. Percival, a much worthier man than Mr. Wilson.

DACCA GAZETTE, Dec. 20th, 1897.

Dr. Martin.

18. The *Dacca Gazette* of the 20th December is glad that Government has granted Dr. Martin an extension of service for one year. Dr. Martin is a sincere well-wisher of the teachers in the lower class schools, whom he does many things from time to time to encourage. It is through his favour that some teachers of Middle English and Middle Vernacular Schools have been appointed examiners.

DAINIK-O-SAMACHAR CHANDRIKA, Dec. 20th, 1897.

A comparison between Indian and English schoolboys.

19. The *Dainik-o-Samachar Chandrika* of the 20th December has the following:—

We have to refer to a new freak of the Cambridge under-graduates, because some officials in India are in the habit of telling us about the good manners of schoolboys in England, whenever some escapade on the part of the Indian schoolboy comes to notice. The occasion was that of the investiture of Lord John Russell with the degree of D. L., and the undergraduates, probably, were not allowed to take part in the proceedings. While Lord Russell and the Fellows were sitting in a room with only one door, the boys got to its roof and poured water down the chimney. The fire immediately got extinguished and the room became full of smoke. The door too, being shut, the Lord Chief Justice and the Fellows had to escape through the window; yet the conduct of the boys on the occasion is characterised as only a youthful freak. It is true the University authorities have punished them, but the punishment consists only in protracting the offenders' term in the University by one year. Would the punishment have been the same if the offence had been committed by schoolboys in this country? To speak the truth, Indian schoolboys are angels compared with their English fellows. Those who do not see this have no eyes to see; and those who abuse Indian schoolboys at every turn are certainly biassed against them. On the other hand, there is no bound to the mischief-making tendency of the English schoolboy. He has not, indeed, his equal in this direction. But to an Englishman an English schoolboy is a faultless creature, while an Indian schoolboy is always committing inexcusable faults.

(*f*)—*Questions affecting the land.*

DARUSSALTANAT AND URDU GUIDE, Dec. 16th, 1897.

The true cause of the Indian cultivator's poverty.

20. The *Darussaltanat and Urdu Guide* of the 16th December observes that enhancement of the land revenue is wrongly assigned as the cause of the growing poverty of the cultivating classes of India. The loss sustained by the peasantry by the increase of the land revenue is fully compensated for by an increase in the value of the produce due to a larger export trade. The true causes of the Indian cultivator's poverty are his ignorance of the scientific methods of agriculture and the exactions of money-lenders. Unless, therefore, Government undertakes to lend money to the cultivators at a low rate of interest, and unless improved methods of agriculture are taught to them through the medium of primary education, the poverty of the Indian cultivators will go on increasing.

(h)—General.

21. The *Hindu Ranjika* of the 8th December has the following:— HINDU RANJIKA, Dec. 8th, 1897.

The Government's suspicion and treatment of its Indian subjects.

The foam and mud of the whirlpool of controversy raised by the Poona difficulty have, by this time, somewhat settled down, and so also have the raging billows, the agitation and the maddening passion; the loud laughter and the slavish subserviency. Race and individual antipathy, suspicion and malice have precipitated to the bottom of public opinion. Red eyes, most probably, no longer see everything stained with blood, and tearful eyes no longer see everything hazy and indistinct. During the first period of this tumult and agitation many skilful and experienced photographers failed in the attempt to determine its focus; but now that it has settled down, the whole affair, from the beginning to the end, is clearly reflected in the camera of the public mind.

The first question that occurs to one's mind on entering into a discussion of the matter is this: Why did the powerful British lion apprehend danger in the shaking of the head and the lashing of the tail of a few harmless animals? Why did he, regardless of his large and capacious paws, at once set about filing down their horns? It is he that had but lately extended their tether a little, and what was the harm in their jumping and frisking about awhile, an opportunity being granted to them? Why have their innocent movements thrown the British lion into a sudden panic? Their physical activity was the sign not of rancorous animosity but of an exuberance of health. Has then the British lion discovered the nail-marks of a rival lion in the pound of his *Kamdhenu* (celestial cow spoken of in the Ramayan, who gave everything that was wanted by her owner), so scrupulously and carefully guarded? But it is known to every hunter that in India now-a-days no lion is to be met with; except in a picture or in print, no living lion is to be found anywhere in the country. Stump from one end of the country to the other, from the Himalaya to Comorin aud from Burma to Karachi, and you may stumble upon a Ram Singh here and a Bhim Singh there, but they are *sinhas* (lions) only in name. Why has, then, the ever-awake British lion risen all of a sudden, as if disturbed from a deep slumber, and is sending a shudder through the heads of the weaker animals with his thundering roar? Is it mere play—only prank? It may be play to him, but it is death to us.

Has the wagging of the tongue of a few harmless Indians really thrown the powerful British Government into a panic? Why, otherwise should there be so much irritation, so much rigour, so much want of calmness and equanimity? The strong never fear the weak. But if he once comes to be afraid of the weak, he at once pounces upon the latter with all his force in all its cruelty and impetuosity, wholly regardless of the consequences. This does not cause the least harm to the strong, but it almost destroys the weak. If, therefore, the powerful but cool-headed Government ever gets afraid, for some reason or other, of incurable lunatics like ourselves, it means danger and serious apprehension to us. The fear of the Government comes upon us in the shape of some penal law or other. What is predestined must happen. We are ruined, but the policy or the prestige of the Government is not shaken an inch. We are not unwilling to die for the maintenance of British prestige and policy, and we are always ready to sacrifice our wealth and lives for the purpose of upholding the dignity of the Government. But we feel extremely pained and disappointed when the Government unnecessarily brands us with ignominy and thereby insults us before the world.

Lord George Hamilton is repeatedly telling the world that India cannot be governed on the lines of the British administration in England. In one sense he is right. It is true that India cannot be governed on the lines of the administration in vogue in England, but it is true only in the sense that in governing India the rulers should adopt more liberal principles of Government than those which pervade the administration of their own country. The Secretary of State, of course, makes his remarks in a different sense altogether, but it is our conviction that India is better fitted than England to enjoy a liberal administration based on the principles of equality; for Indians are a

hundred times more docile than Englishmen, and the British Government in India is an alien Government.

It is the impression of many that an alien Government should be based upon hard and fast principles of administration. In our opinion, however, a foreign rule should, for the very reason that it is a foreign rule, be slightly tempered with softness. It is true that a foreign rule has, for some reasons, to be strict and rigorous; but those reasons do not exist in India. Lawlessness, sedition veiled or unveiled, revenge—these are not our national characteristics. Those are vices which prevail in a country conquered by a Nawab and ruled by a Nawab; in India they are conspicuous by their absence. British rule, introduced long ago, has been firmly established in India. The people are loyal and law-abiding, and have a full reliance on the power, the justice and the religious sense of the British Government. It is not right to hold the reins of administration tight in this country.

In this unfortunate country, moreover, the rulers have, more from social than from political considerations, very little sympathy with the ruled. The difference of nationality, the difference of religion, and the difference of manners and customs have narrowed the range of the ruler's sympathy, which has become further contracted by the political agitation of the educated natives, their criticism of the system of administration, and their demand for political privileges. There is no use concealing the fact that in India there really is a good deal of racial competition and rivalry. It is useless to spend many words upon the subject. Suffice it to say, that this race antipathy is mutual. A native, however, may be maliciously inclined towards a particular Englishman, but that does not make him hate the whole English race. But to speak plainly, an Englishman holds every native in contempt. This contempt manifests itself in broad daylight in print and paper and in the thousand and one incidents of Indian social life. If the rulers and the ruled had possessed the same mental constitution, their wants and aspirations would have been the same. But the mental constitution of the rulers, far from being similar to that of the ruled, differs widely from it. The Government is in the hands of Englishmen and not in the hands of natives, and there can be no doubt that the want of sympathy between the rulers and the ruled is a source of great trouble to the latter.

Is it wrong to make the laws a little more liberal in a country in which the people are loyal and docile, the Government is safe and free from danger, and the rulers and the ruled are not sympathetically disposed towards each other? Should not the laws be less rigorous in a country in which their execution is specially strict and unrelenting?

The Government is totally ignorant of the language and the manners and customs of the people. In one word, it does not keep itself at all acquainted with what is going on in the life and in the mind of the Indian public. Ignorance begets suspicion, and it is no wonder that the Government should from time to time be unreasonably suspicious of the people. The Government is now-a-days in the habit of complaining that the educated native cannot understand it and misrepresents it everywhere. But we say that whatever the Government does is done neither in the dark nor in secret, but in broad daylight. Able and experienced officers try their best to clearly explain the procedure of the Government in speech and writing, and make it intelligible to the public. If even inspite of this the dull native intellect fails to grasp it, let it curse its stars. If the dull-headed native fails to unravel the mystery of the Government's policy, a large-hearted well-wisher of the people should pity him instead of being angry with him.

Abuse and wordy warfare are not the monopoly of the Indian people. They are not certainly conspicuous by their absence on the English political platform. When extremely pained at heart we cry in a pet, blaming partly our own lot and partly our oppressor; they in England fire volley after volley of abuse at their opponents. Suffering naturally makes one eloquent. But if summary methods are taken to suppress all expression of feeling, we shall have no other alternative left to us than to die of heart-breaking.

We have no doubt that India is not England. Our Government, too, is not inclined to be as patient and forbearing as the British Government. The policy and the prestige of the Government will never allow it to grant the

native journalist the liberty which is enjoyed by his English fellow-editor. What a difference, again, is there between England and India even in the matter of the administration of justice, in point of fairness and uprightness! In the one case, there is an educated and independent jury, well-versed in the language of the accused, and a judge erudite, experienced and impartial, whose every act is carefully scrutinised by a free and enlightened society. In the other case, there is a jury ignorant of the language of the accused, a whimsical and unsound-minded judge, and a cripple public opinion! What a heart-rending difference is there between the two cases! In a case bearing on the intricacies of a native language, it is the practice with our Government to carefully eschew native jurors conversant with the native languages, and call foreign jurors who are sadly ignorant of them. If native jurors are called, their proportion to foreign jurors is extremely small. Public opinion in this country, moreover, has not yet attained such importance and dignity as to be respected by the Judges.

When Lord Harris and other "big fish dwelling in deep water" do not hesitate to declare that a man who has been prosecuted by the Government cannot escape punishment even if he be innocent, it is easy to imagine what the state of the mind of the "small fry that dwell in shallow water" is. The Anglo-Indian clique is eternally dinning it into the ears of the Government that its prestige and honour depend on the results of the trial of the cases which are instituted by it. The blood-thirsty Anglo-Indian press is, on the one hand, fanning the fire of discontent, and, on the other, blowing the fire of suspicion into a blaze, and is incessantly clamouring for blood. To use a Sanskrit metaphor, the Anglo Indian clique is the driver of this huge car of Government moving on sixty-four wheels, the Anglo-Indian press riding behind like a *syce* and shouting at the top of its voice to disperse the crowd. We, the Indian people, are like so many horses tugging with all our might at the huge car. The strain is taking away our energy, but we are not even permitted to heave a sigh of relief.

It is a great regret that we have not been able to win the confidence of our rulers even at the sacrifice of all we possessed—of our blood and money, of our honour and power. The many proofs of our sincere loyalty have not succeeded in laying their doubt and suspicion at rest, and they are smelling sedition in all the most unlikely places. Is this to be the nature of the relation between the ruler and the ruled after an undisturbed rule of a century and a half? Who does not know that the Sepoy Revolt was a mutiny and not a rebellion? The Government, it is true, is not totally indifferent to the people's welfare, it is always solicitous to promote it. But the heart is pained and feels disinclined to accept a gift which is not prompted by kindness, and a smile which is not the companion of cheerfulness. To promote the physical and mental welfare of the people, it is not enough to rule through the intellect; it is also necessary to rule through the heart. This is the reason why we say that the British Government in India ought to be based on liberal principles very much more than the British Government in England. The principles of Indian administration ought to be at least as liberal as the principles of British administration. It will be unkindness to make them less liberal.

Constitution of the Plague Commission.

22. The *Sahachar* of the 15th December says that when the object of the Plague Commission is to devise means for preventing the spread of the disease and to see that the means adopted for such prevention do not interfere with the manners and customs of the Hindus and Musalmans, it would have been well to have on the commission representatives of the native communities besides those who are members of the medical profession.

SAHACHAR, Dec. 15th, 1879.

The Plague Commission.

23. The *Hitavadi* of the 17th December recommends that at least half the members of the Plague Commission should be natives, as the Plague Regulations will affect natives more than they will affect Europeans, and as the native members will understand native ways and habits and feelings better than the European members. The Regulations framed by the Commission have alarmed the public. People have already begun to leave Calcutta, Patna, Gaya and other places. It is hoped that Government will amend the Regulations and increase the number of native members on the Commission.

HITAVADI, Dec. 17th, 1897.

HITAVADI, Dec. 17th, 1897.

The Natus.

24. The same paper says that the expectation of the public that the offence of the Natu brothers would soon be disclosed by Government has not been realized. Nor has the prediction of the Secretary of State been fulfilled that their confinement would result in the unraveiment of the plot which had been formed. Damodar Chapekar has not implicated them in any way in the Poona murders. The elder Natu wrote a well-reasoned and mild remonstrance against the conduct of the Plague Inspectors, which we believe to have benefited Government rather than otherwise. But if this has been an offence, Government should plainly say so. It is said that the police is making great efforts to implicate the Natus.

A correspondent of the *Amrita Bazar Patrika* says that the police is frequently seeing the younger Natu in jail. A rumour is also afloat that the case of Damodar Chapekar is being repeatedly postponed with a view to make him implicate the Natus in the crime.

The writer does not believe this rumour. But Government should act in such a way that no one can find fault with it. Government should also remember the distress of the Natus. All their property has been confiscated. Their mother has died of a broken heart. The wife of the elder Natu is only 17 years old and has lately been delivered of a girl. The Natus who are unable to engage counsel for want of money have been refused the aid of counsel by Government. Government should no longer be influenced by anger against them. Every civilised Government ought to please the people.

HITAVADI.

House allowance for native signallers.

25. The same paper says that it was ruled in 1882 that all Telegraph Masters and signallers who were not accommodated in public buildings would receive a house allowance of Rs. 15 and Rs. 10, respectively, in town and Rs. 10 and Rs. 5, respectively, in the mufassal, and house allowances were accordingly drawn by both native and European officers.

In 1883, however, it was ordered by the Director-General of Telagraphs that native Telegraph Masters and signallers should not receive this allowance. A representation was made to the Director-General, but in vain. The question having been raised in Parliament by Mr. Bradlaugh, Sir John Gorst said that he had been reliably informed that no such allowance had ever been granted, and that native and European officers were and would always be equally treated. The Secretary of State's informant must have deceived him by a false statement. The writer refers to this matter, because the English Government professes to rule the country without making any distinction of colour or creed. It is hoped that the Welby Commission will do justice in this matter too.

SANJIVANI, Dec. 18th, 1897.

Suggestions in connection with the Plague Hospital in Calcutta.

26. The *Sanjivani* of the 18th December makes the following suggestions in regard to the Plague Hospital which has been constructed at Maniktolla in Calcutta:—

(1) The walls of the rooms should have been made of more durable material than *darma*, and all the doors should have been of wood. The *darma* doors will be inconvenient to open and close.

(2) The seams in the wooden floor should be caulked, as filth would otherwise accumulate within them.

(3) The cots for the use of the patients are of too fragile a construction, and the rope-work will become slack after only two or three days' use.

(4) The two tanks near the shed should be fenced round to prevent its use by the patients and the throwing of refuse into them.

(5) The tin sheds should have been supplied with *darma* ceiling, in order to keep off heat in summer and cold in winter. Water is sometimes found in the inside of tin roofs and to fall in drops in winter. Absence of a ceiling will, therefore, greatly inconvenience patients.

If the above defects are removed, the hospital will be a good one for patients. People who live near the place should be cautioned against catching contagion when the hospital begins to be used, and the ferry ghat close to the place which is largely used by fishermen should be removed.

SANJIVANI.

The Postal Superintendent of Mandalay.

27. The correspondent of the same paper who complained against the Postal Superintendent of Mandalay (see R. N, P. for 30th October, paragraph 39) says that in spite of the contradiction to his letter written by

another correspondent (see R. N. P. for 13th November, paragraph 17), the grievances of Mr. Macrae's subordinates remain what they were. They are still fined right and left and treated with incivility. A man was fined Rs. 5 for missending a letter, and when he petitioned for a reduction of the fine, he was told that he should have been fined a whole week's pay. Another man who has been transferred from one office to another has not yet got his travelling allowance sanctioned. A third man applied for leave, but got no reply in spite of many reminders. Mr. Macrae is offended if his subordinates do not address him as "Your Honour."

28. The *Mihir-o-Sudhakar* of the 18th December has the following:— MIHIR-O-SUDHAKAR, Dec. 18th, 1897.

Lord Elgin.

The Viceroy has returned to Calcutta, and the metropolis, so long so dull, has assumed a festive appearance. The streets of Calcutta were thronged with spectators when His Excellency arrived, and we are glad to have him in our midst after a year, safe and in sound health. We offer him our heartfelt gratitude and most respectful welcome.

Unfortunate as we are, we have never yet been blessed with a sight of Her Britannic Majesty, Empress Victoria. We have seen our future Emperor, the Prince of Wales, and some of his royal brothers; but we have seen Her Majesty's face only on coins and stamps. And instead of seeing Her Majesty, we see her representative—the lord of this vast empire, extending from the Himalayas on the north to Cape Comorin on the south. It is because the residents of Calcutta want to gratify their desire of seeing the sovereign in her representative that they miss the Viceroy so much during his absence from the metropolis and are transported with joy when he comes back here. May the Almighty God keep him in good health, for the weal or woe of the millions who inhabit India depends upon his health.

The year 1897 has been a most eventful year in the annals of the Indian Viceroyalty. In 1857, Lord Canning was put to the greatest trouble in saving the empire; and in 1897 Lord Elgin has had to undergo as much, or perhaps, more, trouble in saving it, though in a different manner. Lord Canning had to fight mutinous sepoys, whilst Lord Elgin has had to wage war against the most destructive famine, plague, earthquake and cyclone as well as the wild frontier tribes. Considering the patience and calmness with which Lord Elgin has fought and is fighting these enemies, we cannot but regard him as a great statesman. Habitual fault-finders have found nothing but fault in most of his actions. There may be two opinions regarding His Excellency's frontier policy. But no one can withhold praise from him for the firmness and anxiety for the people's welfare with which he has carried out his famine and plague policies. There can be no doubt that such a ruler must be a statesman of a superior order. It cannot be denied that oppressions were committed in the Bombay Presidency in carrying out the plague measures, but the blame thereof must rest entirely with the Provincial Government.

29. The same paper says that considering the alarm which has been caused by the spread of the plague, it is necessary that steps should be at once taken to prevent the arrival of the disease in Bengal. Calcutta being the door through which it is likely to enter the Province, the Government has very properly introduced the system of examination of railway passengers at Khana junction and some other railway stations. As regards the new Plague Regulations published by the Government of Bengal, the only modification of them asked for by the writer is that Hindus and Musalmans should be exempted as much as possible from the sort of segregation which is provided for in them, and should be subjected only to the sort of segregation which has been suggested by Dr. Mahendra Lal Sircar. The Regulations should also be sent for consideration to all principal public bodies in the province, and simple translations of them should be circulated among the people of Bengal, Bihar and Orissa. Copies of these translations should be sent to every collectorate and district and subdivisional court, as well as every post-office and sub-post-office for such circulation. The District and Subdivisional Magistrates should also see that the Regulations are explained to the illiterate masses in a plain and simple manner. According to the *Behar Herald*, the low class people in Patna have been leaving that city since the publication of a municipal notification relating

MIHIR-O-SUDHAKAR.

The new Plague Regulations.

to the plague. This has certainly happened in consequence of the authorities not having clearly explained everything in the notification. It is not impossible for a groundless panic like this to be created among the masses in the mufassal of Bengal. To prevent a repetition of what has taken place in Patna, the greatest care should be taken to have all plague rules translated, as suggested above, into the vernacular languages, and explained to the masses as clearly and in as simple language as possible.

BANGAVASI, Dec. 18th, 1897.

The Natu Brothers.

30. Referring to certain statements published in the *Amrita Bazar Patrika*, to the effect that the Bombay Police is ill-treating the Natu brothers with a view to derive information from them about the Poona murders, and that the Natu family are in the meantime in very great distress, the *Bangavasi* of the 18th December asks the Government to take pity on the Natu brothers. The writer addresses the following to the Government:—

Powerful as you are, you should not treat your weak insignificant subjects in this way. The Natus are as insignificant as the dust of your feet; why treat them so harshly, so unkindly; why make a woman shed hot tears of grief and suffering; why make a whole family unhappy by the lamentations of helpless children? We do not understand the intricacies of politics, but this we know, that the sighs of the suffering and the distressed scorch even the world. The lamentations of helpless children move even God, who is a help to the helpless. Why should you not be moved, you to whom mercy is the best ornament and kindness, the best gift to be disposed of?

DAINIK-O-SAMACHAR CHANDRIKA, Dec. 23rd, 1897.

The Plague Commission.

31. The *Dainik-o-Samachar Chandrika* of the 23rd December writes as follows:—

All the members of the Plague Commission, with the exception of three, are Europeans. The physician element is predominant in the Commission, and this is as it should be. But an eminent English-knowing *Kaviraj* like Babu Bijay Ratna Sen ought also to have been taken on the Commission. Epidemics destroying large towns are spoken of in the *Ayurved*, and a *Kaviraj* would have been of service to the Commission. Europeans have generally a prejudice against the *Ayurved*. But Mr. Risley is not one of them, and he is aware of Kaviraj Bijay Ratna Sen's ability. Mr. Risley therefore, ought to take him on the Commission even now.

All ought to know that the Government has adopted the plague measures for the good of the people, and knowing this they ought to help the Government in preventing the spread of the plague. We repeat what we have said over and over again: no one should undertake a railway journey now except when badly needed. Journey for pleasure's sake should be postponed. This is the reason why we advised the Congress people not to hold their sitting this year. We also advised the postponement of the holding of religious fairs. We have all along supported the posting of cordons round affected areas. The Russian method is the most efficient method, and we have systematically advocated Professor Haffkine's proposal, which is the same as the Russian method. The posting of cordons would no doubt dislocate the trade, but human lives are, in our opinion, dearer than money. But in the British eye free trade is the God of the age.

Just as the people should help the Government in preventing the spread of the plague, so also the officials should pay heed to the counsels of the people. It often happens that harmless measures produce bad consequences in their execution through the fault of those who have to carry them out. There can be no doubt that much of the oppression and highhandedness in such cases is due to the fault of the officers concerned. The Government as well as the Plague Committee ought to be careful in this matter. Whatever is done amicably is done well. The people should be advised and counselled to do what they ought to do. Good understanding is better than compulsion. "It will be for your good if you do it" is a much better expression than "you must do it."

III.—LEGISLATIVE.

CHARU MIHIR, Dec. 13th, 1897.

The Criminal Procedure Bill.

32. The *Charu Mihir* of the 13th December says that whilst the object of amending section 161 of the Code of Criminal Procedure ought to have been to prevent the police

from recording statements of witnesses, taken in the course of investigations, in diaries not accessible to accused persons and thereby baffling justice, the amendment proposed in the Criminal Procedure Bill will produce a very different effect. The Calcutta High Court has laid down that an accused person has the right to use any diary or other book in which the police may record statements of witnesses or their summary, as the action of the police in recording such statements in a diary proceeds only from a desire to baffle the ends of justice. Sir John Edge of the Allahabad High Court, it is true, held that so long as the law was what it was, an accused person had no right to use a diary kept by the police under section 161. But this ruling of the Allahabad High Court only emphasises the necessity of amending the law in the direction indicated by the Calcutta High Court. The authorities of the Police Department may consider it good to keep the proceedings of their subordinates secret; but people who want a strict administration of justice, above all other things, think otherwise. There is no objection to the police keeping secret the results of its private investigations; but why should it keep away from the law courts what it does publicly in the mufassal in the course of its investigations?

If the Criminal Procedure Bill is passed into law in its present shape, many privileges which the people now enjoy will be gone. No one, indeed, thought that such a Bill could come out of the hands of an experienced High Court Judge like Sir Henry Prinsep. There ought to be a sharp protest against some of its provisions.

33. Three correspondents, of whom one is the head of a village society, another a village priest, and the third the secretary to a village religious association, write, in the *Hitavadi* of the 17th December, that the majority of village Brahmins had formerly household gods as well as *devottar* property for the performance of their worship; but most of their descendants have cast their household gods into the water while they are themselves enjoying the property which was intended for the performance of the worship of those gods. This is the reason why the country is suffering from repeated Providential visitations. A provision should, therefore, be inserted in the Religious Endowments Bill, making it compulsory for holders of *devottar* as well as *brahmottar* property to contribute towards the worship of the village gods as well as of their respective household gods.

HITAVADI, Dec. 17th, 1897.

A legal provision required for the worship of village gods.

34. The *Sanjivani* of the 18th December is strongly opposed to the proposed amendment of section 234 of the Code of Criminal Procedure, under which, in cases of criminal breach of trust or criminal misappropriation of money, it will not be necessary to specify the particular items misappropriated or the exact dates of misappropriation. Not to specify in the charge the items and dates of misappropriation will be to deprive the accused of every opportunity of proving his innocence. Suppose a zamindar takes from his gomashta an account for ten years and finds a defalcation. If he then charges the man with crimiual misappropriation without, however, stating the items and the dates of misappropriation, it will be impossible for the accused, the account extending over such a long period, to bring forward proofs of his innocence. In such a case the proper remedy for the injured party should lie in a Civil Court, which will minutely examine the accounts and award him a decree for any amount that may be due to him.

SANJIVANI, Dec. 18th, 1897.

The Criminal Procedure Bill.

The amendment, it is supposed, has been introduced at the instance of English merchants who were disappointed at the result of the case for criminal misappropriation brought against Syama Charan Sen by the Chartered Bank of Calcutta. It is certainly not desirable that a culprit should escape punishment through the technicalities of the law. But it is equally undesirable that an accused person should not be given proper opportunities of proving his innocence

35. The *Bangavasi* of the 18th December says that the vagueness of sub section (2), section 561 of the Code of Criminal Procedure Bill, should be removed by assigning a limit to the costs which a first offender, who is released on probation of good conduct, may be called upon to pay to the complainant. As the sub-section

BANGAVASI, Dec. 18th, 1897.

The Criminal Procedure Bill.

now stands, a first offender may be required to pay to the complainant any large amount that the latter will consider fit to spend in the shape of lawyers' fees, &c. In a civil case the scale of costs is fixed. In a criminal case also, like the one contemplated in the Bill, the scale of costs should be fixed, and the law should explicitly state how much a complainant will be entitled to in case the first offender, on his release, is directed to pay his costs. If it is, moreover, not the object of the law to pay the complainant lawyer's fees, but only the expense incurred in the shape of court-fee and allowances to be paid to witnesses, the law should state that clearly. There is another thing to be taken into consideration in this connection. The section proposes that a first offender may be directed to pay the costs only, when he is released on probation of good conduct. Now, if it appears to the Court that a fine will meet the ends of justice even if the first offender be convicted of the offence with which he is charged, it will be better to fine him instead of directing him to pay the complainant his costs.

In the explanation to section 561 it is said that "the term 'Court' means a High Court, Court of Session, District Magistrate or Magistrate of the first class specially empowered in this behalf by the Local Government." From this it appears that Magistrates of the second and the third class and most Magistrates of the first class will not have the power to release a first offender. It does not also appear whether a High Court or a Session Court will have the power to exercise this discretion on appeal or in revision. The section ought to be explicit on this point.

To tell the truth, a first offender will very rarely get the benefit of this section. A first offender may, under this section, be released only when the offence with which he is charged is trivial. Now, trivial offences do not come up for trial before a High Court, a Session Court or a District Magistrate. What is the use of proposing to give a first offender a benefit which he will, under the proposed section, have very little opportunity to enjoy? It is true that lower Magistrates ought not to be given such an important power as the one with which it is proposed to invest certain Magistrates. But that is no reason why a first offender should not be given the fullest opportunity to enjoy the benefit of the section. The difficulty may be easily got rid of by requiring a subordinate Magistrate to send up to the higher Court, for final disposal, those cases in which a first offender is in his opinion entitled to the benefit of section 561. Such a procedure may, indeed, increase the work of the higher Court; but that inconvenience is unavoidable, if all Magistrates are not invested with the power proposed in the section.

The best thing to do will be to allow all Magistrates to exercise the discretion proposed in the section under notice, leaving it to the District Magistrate to revise their decisions and recommend it to the Government to deprive a Magistrate of the power under notice, should he be found guilty of not showing proper discretion in the trial of first offenders.

From the tenor of the section under notice, many have come to the conclusion that it has been introduced for the benefit of European offenders who must invariably be tried by a District Magistrate or a Session Court or a High Court. We have no sympathy with this conclusion, and ask the public not to entertain any such opinion as the above. Section 562 shows that the Government has no sinister object in view.

DAINIK-O-SAMACHAR CHANDRIKA, Dec. 23rd, 1897.

36. The *Dainik-o-Samachar Chandrika* of the 23rd December has the following:—

The proposed amendment of the Sedition Law.

On the 21st December the Law Member moved amendments of sections 124A and 505 of the Indian Penal Code. In his speech Mr. Chalmers attributed want of clearness to the drafting of section 124A as it stands at present. No Member of the Legislative Council, however, objected to this section on the ground of want of perspicuity, when it was introduced into the Penal Code by Sir Fitz-James Stephen. In future, when an occasion will arise, another Law Member may find fault with the drafting of the amended section which Mr. Chalmers proposed for introduction into the Penal Code in the place of the existing section. This is the way of the world, where there are many who consider themselves wiser than their forefathers. But let that be. The Law Member

said in his speech that many for whose opinions he had great respect had advised him to revive the Vernacular Press Act and thereby keep the native press in check. But the Government had no quarrel with the press, and did not want to make an invidious distinction between vernacular papers and papers conducted in English. Its object was only to mend the defects in the sedition section and keep the press to the right path. The pervading principle of all British laws is that there should be no distinction between the Native and the European, and this principle has been maintained in the proposed amendment of the sedition section. Anglo-Indian papers, however, are never prosecuted for sedition. No native paper went so far as Ramabai and the *Bombay Guardian* in condemning the Poona plague measures, but the *Bombay Guardian* was not prosecuted. The *Englishman* of Calcutta is never prosecuted. According to the proposed amendment, a person will be guilty of sedition even for words either spoken or written, or for signs or for visible representation which are likely to bring the Government into hatred or contempt, or excite ill-will against it. The explanation follows on the lines of the section. Actual hostility, which, according to the existing section, is the constituting element of sedition, will be no longer required in holding a person guilty of sedition. A person will henceforward be guilty of sedition for words spoken or written, even if it be not proved that these words had incited people to make preparations for active hostility to the Government. Even the motive of the accused will not be taken into consideration—motive, the existence of which must, under the Penal Code, be proved in all cases before convicting an accused person of the offence with which he is charged. This is at least the impression we have formed from a reading of the proposed amendment, which, we see, further proposes to make a person guilty of sedition for words spoken or written, which are calculated to excite enmity or ill-will between different classes of Her Magisty's subjects. Mr. Chalmers observed that when such a provision as this was needed in England, it was much more needed in India, the country of diverse races and sects. Hindu-Musalman quarrels are no doubt hinted at in these remarks. But let us ask a question. Are not malicious writings like those which were directed against Hindus and Musalmans by the Anglo-Indian papers during the Tala riots, likely to come under the provisions of the proposed amendment? Are not writings like the anti-Mahratta writings published in the *Pioneer* likely to be held as sedition? Such writings as these can and do excite European hatred against the Natives. How are these Anglo-Indian papers to be treated? We ask this question because we see them jubilant over the proposed amendment.

Section 505 of the Indian Penal Code is also going to be amended. Has this amendment been necessitated by the circulation of false rumours of mutiny by the *Times of India*? If this is so, why are the Anglo-Indian papers so jubilant? The *Englishman's* dance in joy cannot but make us laugh. For no Anglo-Indian paper goes beyond journalistic limits as the *Englishman* does. The muddles in the trials of the accused journalists by the Bombay High Court made some native papers call for an amendment of the sedition section. The *Englishman* now taunts them with the proposed amendment. This is goodness *par excellence*. We called for bread, but we have been given a stone. We do not expect large-heartedness from the *Englishman*, but can we not expect from it bare courtesy? To err is human, and man commits errors at every step. There is God overhead who sees all and lays all proud and boastful people low.

The Viceroy spoke in the same tone as the Law Member. He said that the proposed amendment would not injure the press, that he was for the liberty of the press and was against the revival of a press law. His Excellency also spoke in support of making no distinction between the Native and the European press in India. The Hon'ble Babu Jay Gobinda Law objected to any haste being made in the passing of the proposed amendments. In reply the Viceroy said that the Penal Code Amendment Bill had long been under the consideration of the Government, and the draft of the Bill had long been submitted to all Provincial Governments for their consideration. But was the proposed amendment of section 124A also submitted to the Provincial Governments? Was the amendment in contemplation even before Mr. Justice Strachey's judgment in the Tilak case?

V.—Prospects of the crops and condition of the people.

Sansodhini, Dec. 17th, 1897.

Distribution of relief in Chittagong.

37. The *Sansodhini* of the 17th December says that the work of distributing relief to the distressed people of Chittagong is not going on as it should. The relief centres are few in number and have not been judiciously located, so that people who seek relief have to travel long distances to get it. There is, for instance, only one centre in Kutubdia, which is a village 16 miles long, and no centre in Magnamara, though that village has suffered most severely. The residents of Magnamara say that only two days after the cyclone they got some rice from the relief officers, but no one has taken any notice of them since. The number of men for distributing relief at each centre is inadequate, and in most centres relief is being given only to beggars. Besides rice, very little even of salt and pepper is being given away. In many villages people are still living under the open sky, and keeping body and soul together by eating boiled *khud* which they are extracting from what paddy they could collect from the wreck of the cyclone. This source of food-supply will not last the people more than a month and a half at the longest. In Ujantenga there is not a single living being. In Saral, dead bodies are lying scattered about everywhere, and the stench from the decomposing bodies makes it impossible to move about there.

In Gandamara alone is the work of relief distribution going on somewhat systematically under Banamali Babu. But he is not able to cope with the work singlehanded, and wants some men to help him. It is hoped that the people will help the Government officers as much as they can. And those who are helping people in places which have not suffered from the storm-waves should remember that money is more urgently needed for persons who are in greater suffering.

VI.—Miscellaneous.

Hitavadi, Dec. 17th, 1897.

The coming Congress.

38. The *Hitavadi* of the 17th December has the following :—

It need hardly be said that many have become anxious, alarmed and dispirited this year, and the Congress is not, therefore, likely to be so well attended as in previous years. Many will also be deterred from going by a fear of plague inspection. Elections for the Congress are not found to be marked by the same enthusiasm as in other years. But we should work with double enthusiasm this year, in order that there may be no hitch in the conduct of business in the approaching Congress and everything may be properly done.

Hitavadi.

The *Englishman's* defiance of Government.

39. The same paper says that the Emigration Superintendent having disallowed the transport of coolies to Assam by the Assam Bengal Railway, the *Englishman* writes as follows :—

"We understand that unless Government opens up the Chandpur route to coolies soon, it has been proposed to bring matters to a crisis by deputing a planter to bring up a batch of coolies as ordinary third class railway passengers allowing Government to take any proceedings it thinks fit."

The writer is simply astonished at the *Englishman's* defiant attitude. A native editor cannot even dream of showing such defiance of and slight to Government as the *Englishman* has shown. The Government ought not to excuse these misdemeanours of the *Englishman*.

Bangavasi, Dec. 18th, 1897.

The happiness of the Indian people under Musalman and English rule compared.

40. The *Bangavasi* of the 18th December has the following :—

Our worthy contemporary of the *Englishman* is trying to convince us that the Indian people are enjoying greater happiness and prosperity under British rule than they did under Musalman rule. In an article headed "The Golden Age of India" our contemporary protests against the opinions of a couple of Bengali journalists on this question, and arrives at the aforesaid conclusion. No one need tell us that we are much more happy under British rule than we ever were under Musalman rule. Our rulers have made us happy so far as good government can make a people happy. If there is any fault of the British Government, it is the fault of being excessively kind. To tell the truth, the British Government is generous to a fault. To make us completely happy, it

tries, out of unbounded kindness, to remove all our misery, whether inherent in our constitution, in our religion, or in the condition of our country.

There is, however, a fundamental difference between Musalman and British rule. Whatever he was, the Musalman ruler lived in the country, and ruled the people from India, and from nowhere else. The Moguls and the Pathans became Indians, in fact, by residence in India. They partially imbibed Indian manners and customs and the ways of Indian life. They imbibed Indian thoughts and ideas, and appropriated not a little of the Indian language, Indian poetry and Indian music. They closely and intimately mixed with the Indian people, and in their rule had them closely associated with themselves. This is why they could understand the people they ruled, and know without difficulty what made them happy and what made them unhappy, what was likely to be taken by them as an affront, and what was likely to be taken by them as a mark of honour. Not so Englishmen. They are foreigners—foreigners all round. Englishmen can even forsake the vast Indian Empire for the sake of the small British Isles. British rule in India has the enrichment of Great Britain for its object. The English people, moreover, have everything. They possess, in a large measure, everything in this world which is calculated to raise a man to the diginty of a god. They have nothing to learn from us, nothing to gain from us. The Indian Empire is to them nothing more than a thing of glory, a thing to boast of, a thing which it pleases them to keep and govern. In short, Englishmen can never become Indians, and are, therefore, never likely to understand the wants and grievances of the Indian people. This is the reason why the *Pioneer* says that "there are excellent officers who will work themselves gray-haired in such a service as that of famine administration, to whom nevertheless the native is and always will be a sealed book." This, however, is uo reproach to the English ruler. There is such a wide constitutional difference between an Indian and an Englishman that common people cannot easily understand either. Is it not, however, painful to both the ruler and the ruled that they should be so far from each other?

Let us now examine what the *Englishman* says by way of refuting the *Bengalee*. It is true, says the *Englishman*, that there were formerly many weavers in India, and the cloth turned out of their looms commanded a large market in foreign countries. The trade in cotton manufactures between India and foreign countries is no more, but in its place we have hundreds of people in the public service, thousands of labourers and scores of mills and factories. There is an increasing foreign trade, both import and export. The prosperity of the people has increased, and they now possess more jewellery, more gold, better dress. In fact, the Indian people are at present happy and comfortable as they never were before. This is all true, but we nevertheless think that wealth is not accumulating in the country, is not being properly distributed and assimilated in the country, is not being properly utilised and spent in the country. People in these days no doubt earn more than people earned in those, but they also spend more. If the trade and manufacture of the country had been in the hands of the natives, if all the articles of comfort and luxury had been produced in the country, money would not have gone out of it. But this is not the case. The Indian trade, both inland and foreign, is in the hands of foreigners, so that all the money that we spend goes to foreign hands, and the wealth produced in the country is not properly consumed in the country. Take one instance. We have heard that Mr. Woodroffe, the prince of barristers, used to spend very little of his stupendous income in India, but he spent the whole of it in charity or in other ways in England. In a word, he earned in India, but spent in England, and so Englishmen and not Indians profited by his earning. But take another instance. Mr. W. C. Bonnerji, the Indian patriot, squeezes money out of his countrymen. His income is very large, but he too spends almost the whole of it, not in India, but in England. He eats and dresses like a European. He lives in England and has built a palatial building there. He has to give away money in English charities and for purposes English. So, not a drop of the wealth which he sucks out of the Indian desert falls to the lot of the thirsty Indian. Most of the Indians, again, who have under British rule come to be blessed with large incomes have the largest portion of their incomes drained out of the country in a thousand ways, although, unlike Mr. Bonnerji, they live in their own country. The truth is that there is

not a single article of every day use in this country which does not come from England. From the needle to the beam and the rafter, everything comes from Europe. As a consequence of this, all that we earn, with the exception of a small pittance in the shape of the food that we eat, goes to the pockets of English merchants. A country can be said to be growing rich only when the wealth produced in it is invested in indigenous commerce and industry and is thus allowed to accumulate. This is our impression—an impression which may be ill-founded or well-founded, but which is all the same derived from what we have read in English books at the foot of English Professors. Our contemporary of the *Englishman* knows everything, understands everything; but he now and then feels the desire to hoodwink us as one would deceive a foolish child with a *moa* (a kind of country sweetmeat). We are, however, prepared to learn as he will teach us, and are ready to unlearn at the teaching of one Englishman what we learnt from the teachings of other Englishmen.

BANGAVASI, Dec. 18th, 1897.

The *Amrita Bazar Patrika* on the Congress.

41. The same paper makes the following remarks with reference to the following from the *Amrita Bazar Patrika* of the 9th December:—

"Those men of position and wealth, who are yet standing aloof from the Congress, merely because they are afraid of the displeasure of men in authority, ought to die, and if they are not willing to do so, to bequeath all they possess to others more worthy. What is the good of living, if one cannot be of any use to his country, which now needs the service of every one? Those who, from indolence, apathy or from motives of interest, are trying to excuse themselves from joining the Congress this year, should know that they are unworthy members of society, and do not deserve the benefits of a good rule. They deserve to fall into the clutches of a Magistrate who knows no law. If the Congress ever needed support at any time from patriotic Indians, it was this year. This is not the year to remain idle or to quail before difficulties."

We have at present very little to say about the Congress. It matters little to us whether it sits or does not sit, whether it goes on or stops. It is not a bad thing to enjoy the Christmas holidays as best you can, meeting together in a convivial friendly gathering, making a railway journey round about the country and at the same time speaking a few words about the Government and your own society. We have no desire to stand in the way of your enjoying yourselves and making yourselves merry. Are we glad or sorry when we see circus parties playing on the maidan? In a sense we are glad, or we would not buy a ticket to see their play. In this sense we are also glad to see the Congress sit, or we would not pay five rupees for a seat in the Congress pandal.

The *Amrita Bazar Patrika* is quite right when it says that "those men of position and wealth who are yet standing aloof from the Congress, merely because they are afraid of the displeasure of men in authority, ought to die." The writer, however, does not say how this self-immolation is to be carried out. In what manner is the suicide to be done? Will it be by poisoning or hanging or stabbing oneself? The writer ought to have been clear on the point. There is another difficulty to be solved. The writer advises those who are not willing to die "to bequeath all they possess to others more worthy," but he does not say to whom is their property to be bequeathed, if they have no worthy heirs to inherit it. People may grope in the dark, if the writer does not give the names and addresses of those who are in his opinion "worthy" to inherit the property of the "unworthy" persons. A wise friend tells us that Mati Babu and Surendra Babu are "worthy heirs" of the first class. When the property bequeathed to them by unworthy people proves more than their fill, there may come in for a share "worthy heirs" of the second class, Babus Narendra and Charu. When these, too, will have more than their fill and want no more, the residue of the property may be bequeathed to Mr. J. Ghosal. This bequeathment to worthy men is sure to produce good.

We cannot but thank the editor of the *Amrita Bazar Patrika* for his moral courage. It certainly speaks volumes for his heroism that being, as he no doubt is, a constant reader of the Penal Code, he should instigate others to commit suicide. The Penal Code prescribes punishment for the person who attempts to commit suicide as well as for the person who instigates to that crime. That the editor of the *Amrita Bazar Patrika*, fully aware of these penal provisions, instigates other people to commit suicide shows that he is a patriot, a hero.

We are not sure whether anybody is going to commit suicide at the instigation of the *Amrita Bazar Patrika*; the police ought to take a glimpse into every house to see whether any zamindar is making preparations with a view to take his own life. The disciple of "Lord Gauranga" has even disregarded the *sastra* for the sake of patriotism. For, according to the *sastra*, suicide is a sin. The man who can thus hold both the *sastra* and the Penal Code in contempt must be a great man, a great patriot. "Those who, from indolence, apathy, or from motives of interest, are trying to excuse themselves from joining the Congress this year," says the *Patrika*, "should know that they are unworthy members of society, and do not deserve the benefits of a good rule." In the *Patrika's* opinion, these men are not fit to remain in society. If they are not to remain in society, where are they to go? Are they to go to the forests, or to mountain caves, or to the depths of the sea? The writer ought to have said that clearly, and ought not to have kept these "unworthy members" of society in the dark, leaving it to them to find out their way.

We are a constant reader of the *Amrita Bazar Patrika*, but never before did we come across such nonsense, such raving in its columns. The *Patrika's* remarks provoke our smile, but make us also sorry at the same time. Does the Congress stand so badly in need of delegates? Raja Peary Mohan, Raja Janaki Bullabh, Raja Banavihari Kapur, Raja Sasisekhareswar—these and many other men of rank and position have not joined the Congress. The *Amrita Bazar Patrika* advises them to die—to commit suicide. If they hesitate to die, they are asked to bequeath their property to others more worthy. Maharaja Munindra Chandra of Kasimbazar and Raja Rajendranarayan of Bhawal have no concern with the Congress. If they are to obey the *Patrika*, they must either die or bequeath their property to Babu Mati Lal Ghosh, the worthiest man to inherit their property. But did it not occur to Mati Babu that if these people died their wives would become widows? It may be that this question did occur to him, but he may have come to the conclusion that the best solution of the question would lie in making the widows *Vaishnavis*. Or if the "unworthy" people did not die, but bequeathed their property to worthy hands, they might be made *Vaishnavas*.

42. The same paper writes as follows:— BANGAVASI. Dec. 18th, 1897.

Mr. Stevens.

About the 22nd December Mr. Stevens, the Officiating Lieutenant-Governor of Bengal, will make over charge of his office to Sir Alexander Mackenzie. Large-hearted, unassuming, courteous and large-minded officials like Mr. Stevens are rare in this country. We never saw Mr. Stevens in a temper. It has always been far from him to speak an unkind or harsh word to anybody. As a Member of the Revenue Board, he gave appointments to many dismissed officers and kept many a highhanded Magistrate in check We have seen him as the District Magistrate of Nadia, we have also seen him as the Lieutenant-Governor of Bengal, and we have found him uniformly courteous, speaking kind words with a sweet smile. His sweet conversation, his kind treatment, never made us feel that we were in the presence of a Lieutenant-Governor. We were fortunate enough to be blessed with such a good ruler, but we are going to lose him soon. In England he will be in the midst of his friends and relatives, enjoy a sound health and pass his days happily in the contemplation of his Maker. But what, Oh what will become of us ever-miserable, ever-suffering? We shall never again get such a kind master, such a wise ruler. Unfortunate as we are, our loss is never made good—the gap left by good rulers is never filled. This is the reason why we doubt whether we shall again be blessed with a good ruler like Mr. Stevens. Go, then, kind master, go to England, your happy home, leaving behind you the country of these poor and unfortunate people. We wish you God-speed. You have long been pained to see our misery and suffering—you have long been grieved to hear our sighs of sorrow. Now take the name of your God and go home with a happy and a smiling face, leaving us casting a longing lingering look at you and praying to God for your welfare—that God who gave you such a godly nature and made you of such godly materials. Let not our parting tears prevent you from enjoying your happiness. May you live long and be happy.

URIYA PAPERS.

SAMVADVAHIKA, Nov. 11th, 1897.

The Criminal Procedure Bill.

43. The *Samvad Vahika* of the 11th November approves of some of the new provisions of the Code of Criminal Procedure Amendment Bill, but objects to the creation of disabilities or difficulties whereby the accused may be prejudiced in any way.

UTKALDIPIKA, Nov. 13th, 1897.

A dispensary established in Kendrapara by the late Raja Digambur Mitra's grandsons.

44. The *Utkal Dipika* of the 13th November is glad to notice that a dispensary, named Raja Digambur Mitra's Dispensary, was established at Patamundai in Kendrapara, district Cuttack, by the heirs of the Raja, who through the instrumentality of their Naib, Babu Jogendranath Mukharji, have managed to do a great deal of good to the people of that place. The writer exhorts other zamindars of Orissa to follow their example, and establish such dispensaries in parts of the province where they are most wanted.

UTKALDIPIKA.

Manufacture of *Panga* salt in Orissa.

45. The same paper insists upon the manufacture of *Panga* salt in Orissa, and requests the authorities to revive the manufacture and thereby provide for a large number of people in Orissa.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 25th December 1897.

W. S. & M. P.—Reg. No. 6661C—77—29-12-97.